DAY BY DAY THE ESSENTIAL BREAD.

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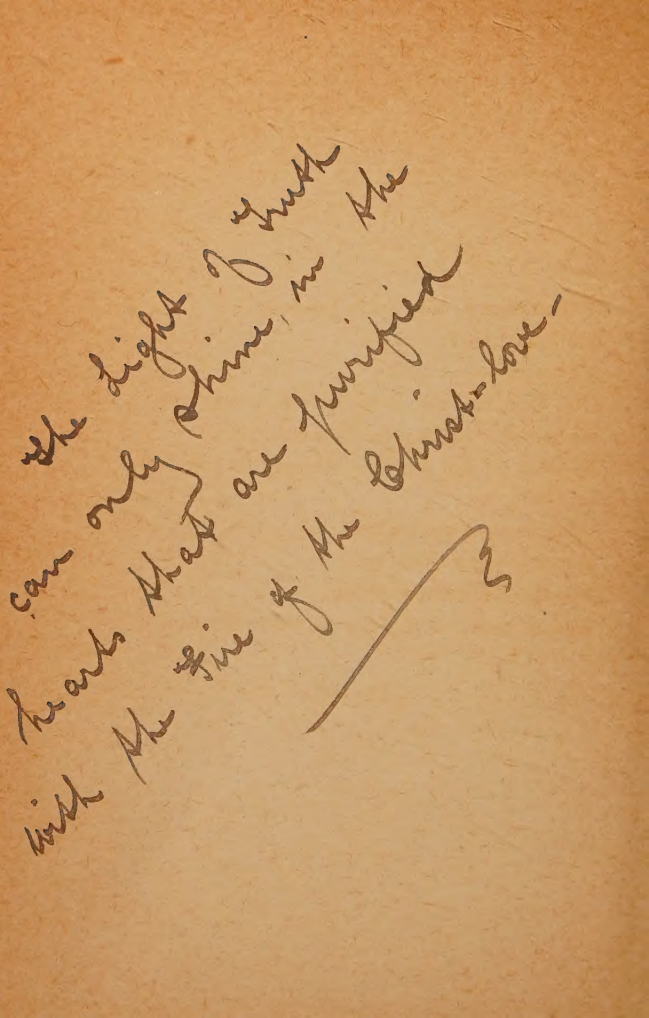
The light of truth
can only shine in the
hearts that are purified
with the fire of the Christ-love.

"Our Father, who art in heaven,
Hallowed be Thy name.
Thy kingdom come,
Thy Will be done, as in heaven, so on earth.
Give us day by day the Essential Bread.
Forgive us our debts as we have forgiven our
debtors.
And leave us not on trial;
But deliver us from evil;
For the Kingdom is thine,
And all power and glory are thine forever.
Amen."

The Gospel of The Lord.

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DAY BY DAY

THE

ESSENTIAL BREAD.

A BOOK OF MEDITATIONS.

BY

FREDERICK.

SAN FRANCISCO, CAL.

U. R. PUBLISHING CO., 320 SANSOME STREET.

1889.

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INTRODUCTION.

" The meditation of my heart shall be of understanding."

Psalms xlix: 3.

Attention is the password to success in any field of employment. Whatever a man's business is, to that he must pay attention, if he wish to succeed in it. The one and only reason for failure in anything is in not minding one's own business; or in minding some one's else.

Edwin Arnold, in his beautiful translation* of the Bagavad-Gita says:

" Whoso performeth — diligent, content —
The work alloted him, whate'er it be,
Lays hold of perfectness! . . . .
Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently "

No man can work attentively at anything and not prepare himself for perfectness—which in the

* The Song Celestial.

English Bible is called the kingdom of heaven. The churches and schools are not the only places of preparation for the life eternal, to which all will awaken. Every place of business, on sea and on land, is a place of preparation; any occupation, in which anyone is engaged, is a preparation for Eternity. There is nothing useless, no time wasted, no one lost.

We are in the habit of using the term *attention*, when engaged with hands, eyes, ears, and other senses: but of using the term *meditation*, when engaged in thought, but unexercised in body. However, these are convertible terms.

In *Fragments of the Philosophy*, meditation is defined thus: "To be active in thought on a particular subject is the true signification of the term meditation. It will be noted that this definition excludes a discursive and argumentative method of thinking; it excludes, too, a negative, passive attitude of 'mind.'"

As it is certain, that in material things attention or meditation is necessary to success; so it is certain, that in spiritual things attention or meditation is necessary to success. To what do you wish to attain? Hold to it in thought, and you will attain to it. There is nothing hidden that shall not be revealed.

"In the performance of our daily duties we are

putting into practice rules for the attainment of perfect concentration. True concentration cannot be obtained by object gazing, but fixity of gaze, and all external things will be added to whomsoever attains the 'within.' Thus instead of feeling focussed, let us feel expanded; not in place, but in state—even to life itself, which is omnipresence. Whether at school or occupied at home or in business, we are continually engaged in unfolding the necessary qualifications for Adeptship. . . . Whatever thy hands find to do, do it with all thy heart. Whatever thy heart finds to do, do it with all thy love."

Perfectness shall be manifested upon the earth. Yet perfectness is a fable to anyone, who is not devoted to truth. But this is most certain, that whosoever will devote himself to Truth, shall become Truth. First, earnestness towards perfection; second, belief in perfection; third, knowledge of perfection. For without earnestness towards and belief in the goal of one's expectation, that goal cannot be reached. No matter how far off perfectness may seem to you now; it shall become very near to you through devotion to Him. Put away your far-sightedness, and look near; for the kingdom of heaven is at hand. Look so near, until there be nothing between you and God.

Read now a few messages from The One Spirit through other pens, for they all beckon you to the same Home.

"Every man is appointed by God to know and to contemplate."

Pythagoras.

"There is no other true religion than to meditate on the universe and give thanks to the Creator. . . . . How happily constituted and near to the Gods is humanity! In joining himself to the divine, man disdains that which he has in him of the earthly; he connects himself by a bond of love to all other beings, and thereby feels himself necessary to the universal order. He contemplates heaven; and in this happy middle sphere, in which he is placed, he loves all that is below him; he is beloved by all that is above."

Hermes.

"Unto pure devotion
Devote thyself; with perfect meditation
Comes perfect act, and the right-hearted rise—
More certainly because they seek no gain—
Forth from the bands of body, step by step,
To highest seats of bliss."

The Song Celestial.

"No man can acquire knowledge of the Soul, without abstaining from evil acts, and having control of the senses and mind. Nor can he gain it, though with a firm mind, if he be actuated by desire for reward. But man may obtain knowledge of the Soul by contemplation of God."

Vedas.

"Without knowledge there is no meditation; without meditation there is no (discovering) knowledge."

Dhammapada.

"In the School of Philosophy understanding is only obtained by the soul by contemplating, meditating, concentrating her attention on what she wants to understand. Working from or at the circumference is diffusion; working from or at the centre is concentration. The highest unfoldment is gained by the contemplation of principle."

Fragments of the Philosophy.

"He, who in his studies wholly applies himself to labour and exercise, and neglects meditation, loses his time; and he, who only applies himself to meditation and neglects experimental exercise,

does only wander and lose himself. The first can never know anything exactly; and the last will only pursue shadows."

Confucius.

"Whosoever will attain to divine contemplation, must mortify the anti-christ in his soul, and depart from all own-hood of the will. . . . . Through imagination, and an earnest, serious desire, we become again impregnated of the Deity, and receive the new body in the old."

Jacob Boehme.

"The mind is 'one pointed,' when it is abstracted from all other things than that to which it is applied. There are three mental states:

1. Distracted, that in which the mind cannot apply itself to the desired object (or subject.)

2. Discursive, a condition in which attention cannot be fixed on any one object without reference to its being the object desired.

3. One pointed, which alone is conducive to meditation.

"The result of meditation is the purification of the heart."

Mohini M. Chatterji.

"There are three stages by which the task of freeing one-self from bondage to material things is accomplished, and spiritual knowledge attained. The third degree (stage) is only attained by few; and the great majority of mankind in the West do not believe that it exists. It consists in an entire opening of the spiritual senses, by which spiritual realities become objectively perceptible to the soul of man, and it is called Divine Contemplation. It is the highest kind of worship and true adoration."

Franz Hartmann.

DAY BY DAY
THE
ESSENTIAL BREAD.

FIRST DAY.

"Unto nought
The flame of Knowledge wastes work's dross away!
There is no purifier like thereto
In all this world, and he who seeketh it
Shall find it—being grown perfect—in himself."
The Song Celestial.

"Save God there is none high at all,
Nor any low, whom He doth call."
Pearls of the Faith.

In all the world there is nothing sought for but Knowledge, and nothing true but Knowledge found. In all the world there is but one jewel—The Pearl, and for it alone all men seek. This jewel is not being sought for as some adventurer seeks gold—as by chance; it is being sought out earnestly, methodically, and with certainty of where it is to be found. And this certainty is Happiness; for where permanent happiness is found, there also is The Pearl. This all men know. One seeks happiness in wealth, another in poverty; one in sensuality, another in asceticism; one in living, another in

dying. Is it there? and, Is it there? Seek and ye shall find.

All seek the one, not the many, and find the many in the one. So many men to seek; so many ways of seeking. But none shall seek in vain. Have you found the happiness you sought? I found what I thought I sought for, but it soon took wings. Had it really been what I sought, it would have remained. Therefore I will not despair; for I know that the inner conviction that what I seek for is, and is for me, is no mocking voice; but that it is the unceasing, eternal voice of rest.

Despair is found in death; in life release is found.

Amongst all nations are the high and low. When a king is enthroned by the people, the mob may cry, Behold our King upon his throne. But they remain below. The voice of hero-worship is forever, "I can never know Him, He is too high for me." Is happiness here? *Is* it here? Seek and ye shall find.

Ah, but there is a king whose throne is in his peoples' hearts; His voice upon their lips; who walks in every footstep, and looks in every eye. Have done with your king upon the throne; know ye not that ye are kings! Have done with choosing your kings; know ye not that ye are kings

already chosen! Happiness is here Seek and ye shall find.

Heroes and earthly kings may be too high to know or to approach; and whoso seeks to know, let him be wise that he may seek within his range. But there is a king within, not raised upon a throne, that would have an audience with you, my friend. A king seeking audience with me! Yes. When you have done with seeking audiences with kings, give audience to the King.

If any man say, I am happy for I have found myself at last in rest and riches; do not lightly pass by his words, for when thou hast found thyself, Thyself will be thy rest and riches; and thou wilt indeed be happy. But see that what this man calls his rest and riches are not sense gratification and possessions. For though in these—doubt it not—he thinks he has found Himself and is happy, he is mistaken; and his rest and riches are a bone of contention for the covetous, and his happiness will fly from him to-morrow.

He that thinks he possesses a part knows not himself, and possesses nought. But he that knows himself possesses all. What man is there who seeks for possession only, and not for the happiness he thinks they will bring? Truly all seek this One Pearl; and the wise, searching only in the Field of Knowledge, find it.

SECOND DAY.

"This is life eternal, to know the only true God."
The Gospel of The Lord.

"God is one Spirit."
John iv:24.

"There is no god but God"
The Koran.

A certain man set out upon a journey to seek an ideal home; and on leaving he told his friends that he would not rest until he had found what he sought, even though he had to search the whole earth over. And after a long time he returned from whence he started, and confessed to his friends that he had travelled from place to place and had not found his home until he returned again. And he said, At every place where I stopped seeking a home, I saw my ideal further on, and kept journeying after it until it brought me here again. And this I have now learned, that anywhere I could have made my home; but as long as I held it at a distance, I always had a distance to travel after it. I was like a man travelling around the earth after perpetual sunlight; but the night would always overtake me.

God is your light. And every man, that setteth God as a sun in the heavens, seeking His perpetual Light, is like a traveller after an ideal home, and one upon whom darkness rests nightly.

Come home traveller, and all ye that are weary of travelling, and I will give you rest; for I am the true light and home of every man; and whosoever finds me, upon him the darkness shall settle no more.

What is that picture of your heavenly Father you have painted in the gallery of your mind? There is a palace, and in the palace is the lord's hall wherein he sits, unapproachable, judging his slaves, who keep the palace grounds. Behold a slave, morning after morning, kneeling at the never opened door and praying that her task today may be light, for she is weary, that her faults may be forgiven, for she has repented all night in tears. Then she goes forth to her daily work, but the lord's door remains shut.

Is this your picture? I tell you that a day is coming on which her lord will see his slave. Then will he say, Why seekest thou me here? Have I not worked with you daily in the palace grounds, and at no time been absent from you! yet you have asked me nothing. And the slave will answer, Lord I knew not that he, who toiled with us, was the Lord, and I sought thee daily at the inaccessible chamber, but never heard thy voice; but thou hast often borne with me my burdens,

and thy voice I have often heard, but I knew thee not because thou wert one of us.

And he, who works with the Lord is no more slave but free, for what the Lord does, that the freedman does likewise. Then is there rejoicing among the bondservants, for He that will free them from bondage is with them even now.

In the field there may appear many labourers; but He that works with each is not many, but one. Whose hands are they that guide the plough, and whose that sow the seed and gather at the harvest-time? Verily the hands and feet are as the plough, but He, who puts the hand to plough and moves the foot upon the sod, and the hand to sow and harvest, is one labourer. He who speaks, is he who hears. The asker and the giver are the same. Ask of the Lord, who is working with you, and He will give you whatsoever you ask. But he who asks at a door, that is ever shut, how shall he obtain the Lord's answer! He shall assuredly get but the echo of his own voice.

Cease your weeping, my children, for your Father whom you seek is not hidden from you, He is the same that works with you daily.

There is but one Father, and to know Him is Knowledge. Than him there is no other knowledge. He that knows at all knows God.

THIRD DAY.

Jesus said, "In whatsoever things I shall take you, in these I shall judge you."

Justin Martyr.

"By thy words thou shalt be justified; and by thy words thou shalt be condemned"

Matthew xii: 37.

A master said to his pupil one day, Judge for me the respective merits of yonder ploughmen as they work in the field before us

After a short silence the pupil answered, I see the ploughmen close before us engaged in their work; but as to passing judgment, I cannot so much as offer an opinion. Indeed I have not the remotest idea as to their merits. But I am astonished at my own ignorance.

Is it, questioned the master, because you have had no experience in these matters?

Indeed it must be so, answered his pupil. For I have been continually occupied with the Sciences and Music.

And in these, no doubt, you can pass reliable judgment, said the Master. And does it not seem to you, that upon what you are experienced in, and upon that alone, you can pass judgment?

Indeed it seems so; replied the pupil, as together they continued on their way to the village in silence. For the pupil was occupied with himself, saying: If in truth I cannot pass judgment without experience, how little do I really know! What then do I know? I suppose that, upon which I can pass judgment.

As they entered the village, and were passing a public house, a man staggered through the open door and fell before them on the footpath.

What think you of that man? asked the master.

I think, answered the pupil, 'tis a thousand pities to see so young and able a man in that intoxicated condition.

Do you judge this also from experience? questioned the master.

Why, no!

Why not? since you can judge nothing without experience. But look at the question further, in this way: While we are now conversing, what are you looking at?

Nothing in particular, but I am attentive to your discourse.

That I believe; but did you not notice the person who just passed us, for you seemed to look at him earnestly?

Truly I did see some one; and as you remind me, perhaps I stared rather rudely at him.

Yet you did not recognize him; and that not because you did not know him, for he is your brother

I am surprised, said the pupil, turning and recognizing that it was his brother, who had passed.

How, then, do you recognize anything?

By looking at it, surely, answered the pupil.

Surely not; replied the master, for did you not just now look at your brother without recognizing him? But did not this happen because you were thinking of other things?

It must be so; for thinking wholly of your discourse I recognized your words only.

Then you recognize with your thoughts. You recognize what you think about and nothing else. And it is manifest that you must use your own thoughts—or eyes since they are the same—and not another's, if indeed you want to see anything for yourself.

Assuredly; answered the pupil.

What, then, did you recognize in the man at the public house? Was it not your own thoughts?

I cannot but admit that it was.

As we are close at home, let us rest a few minutes under the shade of this tree and finish our

discourse. And as they rested the master resumed: What are you, if you be not what you know?

Since, as you say, my eyes are nothing other than my thoughts, then my whole body is nothing other than my thoughts. And my thoughts are not me, but proceed from me; or, as we have said, they are within me.

That is indeed so. And your thoughts proceed from what you know or think you know. Is not this so also?

It is as you say.

And consequently your thoughts are what you think of yourself, since they proceed from what you know, which is you. What then do you now think about the man at the public house? For we are about to re-enter our School of Philosophy, into which you would scarcely admit such an one as you speak of.

Verily, he that misjudges another, condemns himself.

FOURTH DAY.

"A man is a bundle of relations, a knot of roots, whose flower and fruitage is the world. . . . . Human labour, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe."

Emerson.

"Man, what thou art is hidden from thyself.
Know'st not, that morning, mid-day and the eve
Are all within thee? The ninth heaven art thou;
And from the spheres into the roar of time
Did'st fall ere while. Thou art the brush that painted
The hues of all the world—the light of life,
That ranged its glory in the nothingness."

Ferridoddin.

Humanity is like the perfume of a bouquet, each flower in which is necessary to the whole. He, that catches sight of or smells but one or two of the flowers, can form but a poor opinion of the whole. And if he judge the whole by the one or two, that he does perceive, it will be a very inadequate and unjust judgment. Even though it seem correct as far as the one or two flowers are concerned

By what name shall we call the bodies of Humanity? Shall we call them men, even as we call the bodies of the perfume flowers? Then the men by which Humanity is represented are but its myriad symbols. And that which moves any such symbol to walk, to talk, to gesticulate, etc., is Humanity. And the voice from each should proclaim, "I am Humanity."

Humanity is the ruler of the earth directing one man to rule, another to serve; one to write, another to dig; directing each according to the requirements of the whole. Why am I a collier, or a statesman? Because humanity demands that I should be. And I, the collier, am humanity, and demand a tailor, who demands a lawyer, who demands a printer, who demands a writer, who demands a reader, etc., etc.; and each of which is also humanity. If any one think this is not so, let him endeavour to fulfil some position that humanity does not demand; and his certain failure therein will prove the folly of his endeavouring to divorce himself from humanity. He, that endeavours to cut himself off from himself, contemplates the impossible—namely, suicide. I say, you are humanity; I do not say that every one is a blacksmith, but I do say that every blacksmith is humanity; and that there is not an individual on earth, who does not

determine what occupation each man shall follow. Who has placed you upon the throne? I, the collier, the blacksmith, the African slave. Who has made you errand boy? I, the king, the magnate, the poet.

But who demands the murderer, the harlot, the thief? Who does not? Is there anyone, who has not wished another dead, who has not desired another's extermination or thought out his ruin. Then you are free and no longer belong to this family. Is there anyone, who has not thought to commit adultery, who has had no idea of looking upon a woman to lust after her! Then you are free, and this earth can hold you no longer. Is there anyone, who has not had an envious thought, who has in no wise desired to take anything from another, or keep what is not his own? Then you are free, and will no more be found among us.

A murderer in thought demands a murderer in fact. An adulterer in thought demands an adulterer in deed. A thief in thought demands a thief in act.

O Humanity! Humanity! How long will you wear the filthy rags? Cleanse yourself from unclean thoughts and desires, and your words and deeds shall be worthy of you. But think not that a polished word can hide a dirty thought. What

is your suffering but your unhidden thoughts? Then boast no more of your polished words and artful evasions, but repent, repent; that your redemption may be accomplished.

Everyone that sees, and everyone that hears and thinks is humanity. And humanity is no respecter of persons. The instrument that humanity uses to lay bricks and which is called a bricklayer, is as excellent as the instrument that humanity uses to draw the plan, and which is called an architect, Who better to do bricklaying than the bricklayer, or to plan a building than the architect? If you judge by appearance, the bricklayer is in his proper place and the architect in his, and the king, and professor, and subordinate each in his own. If you do not judge only by appearance you will perceive the same worker in the bricklayer as in the architect, the same in the king as in the professor, the same in the subordinate as in his master; and the name of that worker is Humanity.

FIFTH DAY.

"Behold what manner of love The Father hath bestowed upon us, that we should be called Sons of God Hereby know we the love of The Father, because he laid down his life for us. If any man sin, we have an advocate with the Father, who is the propitiation for our sins I write unto you, little children, because your sins are forgiven you for his name's sake He that saith he abideth in Him ought himself also to walk, even as he walked."

John.

THE SON means the begotten of the Father, the Holy Spirit. Every Son represents his Father; so that the Father may be recognized through the Son. But not every child is a Son, for not every child represents his father. Only they, that represent God, are the Sons of God. They that represent the World, are the children of the World; and what the World is may be recognized through its children. A Son of God is born by the Will or Love of God; a child of Earth is born by the desire or lust of the flesh. The purpose of man's living upon earth is that he may learn to represent his heavenly Father. And everyone, that has so learned, exemplifies God to his neighbours in such a manner that they remark, Surely

this is God! But of a hero of men his neighbours will remark, This is indeed a great person. A hero represents a nation or a party; but a Son, represents God.

How do you say we know the love of The Father?

Tell me this, you, who know nothing of Astronomy, How do you know there will be an eclipse to-morrow?

I believe what astronomers do say, for hitherto they have prophesied correctly. I do not know it of myself, but I believe another knows it.

And likewise, no man not knowing The Father can know his love; although he may believe the Son, who does know. And not everyone, that dies because of his teachings, is a Son. Yet everyone, that does so perish, manifests his love for what he dies. The fact is, that merely following an example is no proof of knowledge. On the contrary, it demonstrates, that the follower is desirous of attaining the knowledge of his example, but has not attained it. Let us by no means condemn following a good example; but let us by all means encourage everyone into the full recognition of the spirit of what he follows. In this we shall know The Master; but a mere follower has not the knowledge of his Master.

TO LAY DOWN ONE'S LIFE, is to give up the world. But no man can give up the world until he overcomes it; the world will not let go of him so long as he and the world have anything in common. You believe that the world can be overcome; for this has been manifested to you, and the way shown to you. And you must also overcome the world. That man remains lost, and will starve, who stays in the dense forest, even though the way out has been shown him. How shall you be saved, if you do not also come out by the way, which your fellow-traveller has discovered? You must walk even as he walked.

AN ADVOCATE is one to call upon. And how shall you call? "Not everyone that saith unto me, Lord, Lord, shall enter into The Kingdom; but he that doeth the will of my Father which is in heaven." How shall you call? By doing The Will; by walking out of the forest by the way that has been discovered. And this will *bring* you *near* (propitiate) to The Kingdom.

HIS NAME'S SAKE. Has the meaning of the word *name* been lost? Then let us find the lost. Name is the significance of a word. The name *Jesus Christ* is what these words signify; and they signify *the Saviour is the knowledge of God.* Not as one who believes in an astronomer; but as one

who is the astronomer. Every man that knows fully what the name Jesus Christ signifies, is already saved; for this knowledge is the knowledge of God. And thus through your knowledge are your sins (ignorance) forgiven.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy Soul is all forlorn.

The Cross on Golgotha will never save thy soul,
The Cross in thine own heart alone can make thee whole.

Christ rose not from the dead, Christ still is in the grave,
If thou for whom he died art still of sin the slave."

The Cherubic Pilgrim.

SIXTH DAY.

"In her unconsciousness she surely sees in Absence her unconsciousness; and in her consciousness is One with omnipresent Consciousness. This is the Presence that lights the Soul to Oneness, her predestined goal."

Fragments of the Philosophy.

"If thou wert the greatest evil-doer among all the unrighteous, thou shalt cross over all sins, even by the bark of knowledge."

Bagavad Gita.

If God be love, faith, will—and he is—then you cannot decrease in love or affection. Neither outgrow faith or trust; nor overcome or kill out will or desire. You cannot be less love, faith or will than you are; for God measures not his spirit to anyone, but has given to each without limit.

You know the parable of the talents. To one man is given the talent of Love, to another the talent of Faith, to another the talent of Will. What have you done with your talent? (For the talent is the same, though under different names.)

What have you done with your Love? What do you love?

I love God only. I love the Truth that makes the Sun to shine. I love the Life of all creatures.

I love the Spirit of my wife and children, and all. I love my enemies.

Well done, good and faithful servant, enter into the joy of thy Lord.

What have you faith in?

I believe in a just God. I place great trust in the trust-worthy. I have implicit confidence in my advisers.

Who made thee a respecter of persons, or a confider in the counsels of men? Go; learn that you cannot serve two masters, God and your advisers.

And what do you will?

Alas! I am poor and want riches, and desire a wife, and wish distinction.

This thy want, wish or desire, is truly the talent that was given to thee; but in that thou hast buried it in property and personality, it shall be taken from thee. And then thou art utterly lost.

The affection of a man for his child is the divine talent of Love. But if he love his child to the exclusion of, or more or less than other children, he has buried his talent in personality—his child's personality, which is merely the mask or appearance of the child—and it will be taken from him. But if he love all alike, then has he discovered his true child, which is the gift of God; and this shall never be taken away.

And desire is not other than the divine gift of will. But it is the will misused or misunderstood; it is the talent buried in a napkin. When what a man wishes is what God wills, then has the servant become as his Master, and entered into His joy. Thus is the problem of life solved, and the purpose of living fulfilled.

No one is more conscious than another; for consciousness is the Spirit of God, which He gives to all alike. No one becomes unconscious. A stick or a stone is unconsciousness. But everyone that places his consciousness in sticks or stones, everyone whose treasures are material, everyone that seeks happiness in what changes, becomes as a stick or a stone to be dealt with as such.

No one is more consciousness than another. Why do you not see God? Because your attention is taken up with the world. Attention is right, but turn it to the Spirit instead of to the letter. You believe—and correctly—that God is invisible and everywhere present; and moreover that you are pure in heart; and you ask: Why cannot I perceive Him, since the invisible may be perceived, though not seen? I will ask you also, You admire the Sun—do you look upon all men and upon all women to admire them in just the same way? You trust in God—do you trust your neighbour?

Verily the pure in heart do see God.

SEVENTH DAY.

"Jesus said unto them, If God were your Father ye would love me. Ye are of your father, the devil, and the lusts of your father ye wish to do."

John x: 42.

"Birds of a feather flock together."
"Like attracts like."
"Like perceives like."

Proverbs.

"It is with a good book as it is with good company. Introduce a base person among gentlemen, it is all to no purpose; he is not their fellow. Every society protects itself. The company is perfectly safe, and he is not one of them, though his body is in the room."

Emerson.

Every obedient child represents an obedient parent. The work of every faithful servant is the work of his faithful master And if the child be disobedient, he is no longer child of the obedient parent, but becomes the child of disobedience. An unfaithful servant by his very act renounces his allegiance to a faithful master; and becomes the servant of wrong. Every child must represent some parent, and every servant some master.

You shall know who his parent is by what he trusts; you shall know who his master is by the servant's works, for these proclaim him.

This world is like a man who called his friends to attend his son's funeral. But one came, who was not dressed in mourning; him the mourners immediately espied and cast out. For the children of this world readily know their own, and thus signify whom they serve. This is the judgment by which the world condemns itself; for if they reject one, who has on wedding garments, how can they themselves attend the wedding-supper? Many are called; but who can be chosen?

A great king had an only son, who was heir to his possessions; but seeing that he was dissatisfied and understood not his government, the king called him to him and said. Son, if you cannot understand my government, how can you rule in my kingdom? Therefore you feel like a subject here. Though being a king's son it is natural you should rather rule than serve. Go, therefore, and seek out a kingdom to rule, and whatever is necessary I will provide. Then the son went forth from his father, and established a kingdom of his own. But there was constant trouble in his kingdom, and his people were not happy. Then the son remembered, that in his father's kingdom there

was no trouble or unhappiness; and he contemplated returning home. But reasoning within himself he said: This trouble is on account of misgovernment, which effectually bars my own return home, for I would be a foreigner in my father's kingdom, neither understanding nor understood. But I will now introduce my father's law amongst my people, that we may return together. This the son did. And it came to pass, that the time was fulfilled in which he should return; then all, who had profited by his instructions, and knew his law, returned with him to his father's kingdom. But they that understood him not, remained in the kingdom of darkness.

So shall it be at the end of this age, that whosoever has learned the law of God shall abide in the kingdom of God. But they, who know not the law—How can they abide? They, by their own acts, renounce their allegiance to the great king; for he that rejects the Son rejects the Father also. The like to their like shall go, for they desire it; light to light and darkness to darkness.

I pray you accept the light while it is day, for the night certainly is coming.

EIGHTH DAY.

"The Kingdom of God is within."
The Gospel of the Lord.

"Only the wise, severing their thought from shows, and fixing it on truth, see Him."
The Secret of Death.

"Whether clothed or unclothed, since I (spirit) resemble the purity of a mirror, of ether, and of simple knowledge, I (spirit) am the same."
Kapila.

Knowledge is not the known or the thing you know about; the manufacturer is not what he manufactures; the Creator is not his creation; you are not your body. But knowledge has its known, and the Creator has his creation, even as you have a body.

Every object is either a place or in a place; and though a man were to see all places and all objects, yet he would not add to his knowledge thereby. What is it that enables a manufacturer to make his articles; is it not what he knows of his trade? He does not make his articles first, and know his trade afterwards. But every man works according to his knowledge. A mistake in a man's work signi-

fics, that he does not understand his trade perfectly. What then makes the manufactured article? Not the hands nor brains of a man, nor his implements of trade. Is it not the man's understanding? And is not this the man? Is it not this very understanding that conceives inventions, discovers the iron, and melts and moulds it? What have the brains, and the hands, and feet, and nerves to do with man's works, more than that they are instruments to handle by means of touch, taste, smell, sight, hearing! Can a body without life do these works? What then is it that works? Is it not this very life, that men think so little of, because they cannot see it; is it not this very understanding that men ignore, being fascinated by what the understanding produces? Put an uncivilized negro into a chemist's laboratory, and what does he understand of the chemist's works—what does he gain from the visit? He will understand just what he understood in his native wilds; and he will see that there is a great deal outside of his own country, that he does not yet understand anything about. To get understanding is the one thing needful, and is the real demand of the world.

Now this understanding is state, not place. So that place is of no importance as compared with state. And though a man were to behold all

places and all things, it would advantage him nothing; he could not enjoy them or understand their uses unless he were in the right state.

Suppose the laboratory of the chemist is a place. I will not argue that it is not; but I wish to show you that you cannot go there as a chemist until you have the understanding of a chemist. I wish to show you the state of the chemist's laboratory, and then you will be a chemist indeed. Once reach the laboratory in state, and there is no chemist's place you shall not be at home in.

Suppose the kingdom of heaven is a place. I will not argue with you about it, but I tell you, that you can never reach it until you reach it in state.

Where is the chemist's place? It is without, or in sight, as all place and every object is. But his understanding or state is within—not merely within a place—but everywhere and out of sight.

Which is the way to the chemist's place? By land and by sea. But the way to the kingdom of heaven is by love; by love of the only and one God; by love of the neighbour as thyself.

NINTH DAY.

"Deliver us from evil. Hallowed be thy name."
Matthew v: 9.

"The errors of the understanding seen in visible things are no more in the discoverer or lord than the faults of things made visible are in the Sun."
Kapila.

"Absence is the want that men call evil; a sorrow, sin—a pleasure or a pain.
'Tis not a Something, Power or Presence; 'tis nothing—neither loss nor gain."
Fragments of the Philosophy.

In the following discourse the term *substance* is applied where *reality* is generally used; and the term *unsubstantial*, where *unreal* is generally used.

No being is evil, for all being is God. And as long as man considered himself being—that is, as long as he identified himself with God—evil was unheard of in the world. But so soon as man began to look upon the objects in the universe as substance (or as is usually expressed — as real,) what is called sin or evil was born. For sin or

evil is nothing else than mistaking object for subject, the visible for the invisible, appearance for substance, Nature for God.

Do not turn away impatiently because one says that all visible things are unsubstantial, but rather deal patiently with such an one; for surely he seeks only the truth, as you do. To the patient man one will surely listen; but the impatient man, even if he have something true to tell, will drive his audience away.

How shall we say of God: that He is unchangeable—since that which is perfect can neither be added to nor taken from? But a perfect model, as for example the model of a flower or a vessel, is not this unchangeable so long as it remains a perfect model? for if you add anything to it, it is no longer perfect, nor if you take anything from it does it remain perfect. No, this model is not unchangeable, since it is clearly subject to change. Well, then, by unchangeable we mean, that which can never be subjected to change.

But, if you can imagine some object, that is not subject to change, still it is limited as to extent, or you could not see it. Then even what is called a perfect object or idea, is not truly perfect, since it is limited; if not limited in time, then limited as to place Besides, any model will always be

dependent upon a modeller. And no matter how elevated or sacred an object you imagine as visible, such could not be visible except each and every atom composing it were in motion; and everything that is in motion, requires a force to move it, which force must necessarily be without motion.

Thus to perfection there must belong eternal unchangeableness, limitless space, absolute stillness. And God is perfection.

What then shall we call substantial—or, more properly, substance? That which is subjected to change, or that which is unchangeable?

Certainly that which is unchangeable, for it is always the same, and by it all else is produced.

What shall we call this substance? God, if you like; or Mind, since all things are created by thinking; or by whatever other name is most holy and signifies The Father. But not, *not* by any name, which signifies the thing created; as for example, matter or person.

After all then, he who says the visible universe is unsubstantial, is right; if indeed that only is substance, which never changes. Yet this universe seems to me to occupy some space; and you say, God occupies all space; tell me therefore how it is, that both what is unsubstantial and what is substantial can occupy the same space?

It is true that objects occupy or are seated in space—like as a reflection occupies or is seated in a mirror. But the reflection is not the mirror; neither is any object the space it appears in. What then is this space? God does not occupy space; He is Space. To answer your question by a symbol is impossible, since all symbols fall short in some respect of the truth; but this may be said, that God—*i. e.*, Substance—pervades all bodies or objects without the least hindrance, even as light pervades the air.

Everything that occupies space is unsubstantial; but the space in which everything is placed, is substance. Space is one, not many; and is the creator of places or objects. Places or objects are many, and are the myriad symbols of space.

Space thinks, place is its thought. To think otherwise is the mistake which constitutes what is called evil.

TENTH DAY.

"Ye have made the word of God of none effect because of your tradition."

Jesus.

"Whoso would be a man must be a non-conformist. Your genuine action will explain itself, and will explain your other genuine actions. Your conformity explains nothing. Yet see what strong intellects dare not yet hear God himself, unless he speak the phraseology of I know not what David, or Jeremiah, or Paul We shall not always set so great a value on a few texts, on a few lives."

Emerson.

The word of God is always an expression of Truth — *an expression of truth*, not the truth itself. God is the Truth ; His word is His expression. It is important to understand this distinction, if we would understand what it is that is handed down (as tradition). And manifestly the Spirit, which is Truth, is not anything that can be handed down, since it is omnipresence ; but since the word of truth is a tangible or sensible thing, it may be handed down, either by word of mouth, or from paper to paper, or even from language to

language. And we have seen that God or Truth is unchangeable; but that the word or object—for every word is an object—is constantly subject to change. Whether then shall we depend upon that which is constant, or upon that which is inconstant; shall we decide the Truth from that which is reliable (because constant,) or from that which is unreliable (because inconstant)?

A rich man, whose son had left him for many years, sent certain messengers of his household to seek him; but others, not of his household, hearing that the rich man had sent messengers to seek his long absent son, and knowing that there was a rich reward for whoever should find him, likewise set out to seek his son. When the false messengers arrived at the country where the son was dwelling, they found many who said: I am the rich man's son. But when they came to the son himself, he questioned them about the rich man from whom they purported to have come, but they not being of his father's household were not able to tell him, and they became confused in their accounts. When, however, they had concluded their answer —such as it was—the son said: He of whom you speak is not my father. And those messengers departed in great disappointment, saying among themselves: We have no means of telling if any

of these claimants be his son; and he, who might be his son, believes us not, because we come without knowledge. But when the messengers of the rich man's household came, they demanded of each claimant that said, I am his son, that he should describe his father, but none of them could describe the rich man. But when they came to the son, he knew them, for they were all of one household.

Any one is the rich man's son; but they, who depend upon traditions and books, and know not God in Spirit, will follow after false messengers. And they all, both messengers and claimants, will be put to confusion when they appear before the son, because they do not know his Father. They shall be like the children in a class, who, when the master puts a question to them all, hold up their hands wishing to be thought knowing; but when the master does ask them they are unable to answer; and when he then inquires why they held up their hands, they have no answer, but begin to drop their hands with shame.

They that know the Father know the Son also; but they that know not the Father, know neither his Messengers nor his Son.

If you do not conform to tradition because it is tradition, you do well. Neither conform yourself

to any idea. Are you not greater than all your ideas; is not the builder greater than all his buildings? Then let no man hedge himself in with a rampart of ideas, lest that which he only thought about being impregnable from without turns out to be impregnable from within also, and he finds himself a prisoner. Indeed there is no prison so secure as a man's habit of wrong-thinking. Who shall deliver him from that prison! Neither authority, nor tradition, nor any word; but the Spirit only. The Truth alone shall make him free.

. . . . "Be thou free
From that sad righteousness, which calculates:
Look! like as when a tank pours water forth
To suit all needs, so do these Brahmans draw
Texts for all wants from tank of Holy Writ.
But thou, want not! ask not! Find full reward
Of doing right in right!
. . . . When thy firm soul
Hath shaken off these tangled oracles,
Which ignorantly guide, then shall it soar
To high neglect of what's denied or said,
This way or that way, in doctrinal writ.
Troubled no longer by the priestly lore,
Safe shall it live and sure; steadfastly bent
On Meditation."

The Song Celestial.

ELEVENTH DAY.

"To the pure all things are pure."

Paul.

"Each individual attracts to himself from others that which he metes out to others. This law of individual compensation is regulated by individual thought, and in such a manner that absolute justice is the portion of each."

Fragments of the Philosophy.

If you have no objection to my accompanying you in your walk this morning, said the pupil, I should like to do so, and hear further upon the subject of judgment.

When they had proceeded a considerable distance the master asked: Whence, think you, comes suffering?

From God, I believe, as a punishment for transgressions. And it seems to me but just that we should suffer therefor, answered the pupil.

What then is God? Is he not all goodness; or is there within him some evil?

If God be infinite, and this I believe, he must be either all goodness or all evil, since he could not be both. And I have no hesitation in saying

that he is all goodness, and that there is no evil within him.

And what are we agreed upon on the subject of judgment? Is it not that one can only see in another, that which he has in himself, whether it be good or whether it be evil?

We are agreed upon this, answered the pupil.

God, then, cannot see evil in any man, since he has not evil within himself.

Certainly he cannot. To the pure all things are pure.

How then does God punish evil, as you assert he does, when he sends us suffering! For no one can punish evil, if he do not see evil to punish.

You surprise me, and I feel ashamed of my answer; and chiefly because I accepted it without reason, as some sacred tradition, which is also the opinion of the world.

My son, follow not after the world, for it seeks knowledge only where it cannot be found. But let us worship God in purity, and not as one that imputes evil unto him. God, our Father, then judges no man for his transgressions, nor visits him with suffering. Whence, then, comes suffering? again asked the master.

I cannot tell.

Let us then reason it out together. Now, we must say that he, who adjudges a man worthy of suffering, recognizes the transgression for which he punishes him. Must we not?

We must. And the judge has within him that which he sees should be punished in the other.

Yes; but not necessarily to an equal degree; for one judge will consider a light sentence sufficient, where another would inflict a much heavier sentence. And since God does not recognize evil to punish, he does not punish. Shall we not say, that man, since he does recognize evil to punish, adjudicates to each his suffering?

At any rate I can think of no other reason.

But where one man judges another, some injustice may seem to happen; for two different judges might not agree on a sentence; and it is manifest that if a man ought justly only to suffer the lighter sentence, a heavier one could not justly be inflicted on him. However, judgment by suffering is somewhat different from judgment by imprisonment, and the like. But tell me this, Who is the best judge of one's faults?

I should say oneself, since no one else can possibly know the circumstances that led up to their committal.

You have answered well. And in a judgment of this sort there can no injustice be done. This is the judgment by suffering. And there is no sufferer, but is undergoing his own sentence. Let us now return home in silence, that on our way we may engage in thanks to the merciful Father; and think by what means we may best help those in distress.

"Thought in the Mind hath made us. What we
are
By thought was wrought and built. If a man's
mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

"All that we are is what we thought and willed;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

. . . . "Never anywhere at anytime
Did hatred cease by hatred. Always 'tis
By love that hatred ceases; only love.
The ancient law is this."

Edwin Arnold.

TWELFTH DAY.

"The Will of God is absolute accomplishment. To will and to do are for Him the work of the self-same instant."

Hermes.

"Not everyone that saith unto me: Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven."

Jesus.

You, who have experience with children, know how frequently they promise to obey your wish, and how frequently they neglect to do it. They intend to do it, but they do not carry out their intention. You know how useless the mere intention is; you know they should do what they intend. And only in so far as they do this are they obedient. You remember how Jesus pointed out the little importance of mere intention? To one son the father said: Go, work in my vineyard. And he answered: I will not, but he went. To another he said likewise. And he answered, I will, but he went not. Now, which of the two did his father's will?

So it is with us all; our intentions are good, but there we many times stop. And when we see our

mistake, we think to justify it by saying, Well, I meant well. So do sinners mean well. You cannot justify such a mistake. He, who by his good intentions shows that he knows what he should do is without excuse, if he do otherwise; he is without excuse, when he neglects to do what he should do. No one can enter into the kingdom of heaven by an excuse.

And every man, who seeks to excuse himself, makes a bid for the good opinion of men; for God can have no bad opinion of any man. Such a man intends to serve God; he does not carry out his intention, however, but straightway goes and serves mammon.

A certain man was falsely accused to his master of being untrue to his trust. And when he would have defended himself, his master stopped him, saying: Am I thine accuser? You do me wrong in seeking to explain your conduct to me, for I am not a doubter of any man's integrity. Moreover it is I, who have chosen you to this trust. Your only defense is in doing my will. Let thine accusers alone; for they, who accuse another, condemn themselves. And he, who excuses himself, falls into the same condemnation.

What are you saying?

I will love my neighbour as myself.

What are you doing?

Well, I am at present suing him at law. But he has seriously wronged me, and I must see to my rights.

Thou hypocrite! because you know what you should do, and do it not. Your intention was good, because you intended to serve God by loving your neighbour; but your will was to follow the precept of man and disobey God. Therefore you cannot enter into the kingdom of heaven.

What are you saying?

I will not steal. I will not kill. I will not swear.

What are you doing?

I am confiscating my neighbour's country. I am sending the murderer to the gallows. I am enforcing the law, that men shall take the oath. Because I can best serve God by serving man.

Thou hypocrite! because for conscience sake you reserve to yourself a wrong meaning for the word *serve*. Your intentions are good; but because of envy, spite, and mistrust in your heart, you reverse the commandments of God, that you may do your own will. Therefore you cannot enter into the kingdom of heaven.

But blessed are the simple, who do well what they intend well, for theirs is the kingdom of heaven.

THIRTEENTH DAY.

"Some say that after death the soul still lives,
Personal, conscious. Some say, Nay, it ends.
Fain would I know which of these twain be true."
The Secret of Death.

"An effect is the appearance of what has past. Then, if we live in any effect—i. e., in that which is dead—we have no consciousness of life; for life belongs to the present, but death to the past."
Fragments of the Philosophy.

What is life? and, what is death? Life is not the tiny span of time we pass upon the earth; nor yet the span we pass, when a lifetime's work is done. Life is not time, nor measurable by time; it is eternity.

Death is not mere transition time between here and hereafter. Death is the veil of time that hides eternity. Whosoever wears this veil upon his eyes is dead, how long soever he wears it.

One speaks of the life of the body, as if the body were the possessor of life; whereas the body cannot possess anything Why not speak of the body of the life? It would be correct; for it is the life that possesses all bodies, yet is possessed by none. Say not that the body is part of you;

for, remember, it is that which is constantly changing and decaying, and therefore is without substance; it is merely a shadow. But if one insist upon saying, that it is part of him, he will believe he undergoes all changes such as shadows undergo. But life undergoes no change, for it is eternity, it is God.

Why does a man not notice the life? Look at a beautiful flower. It is beautiful, is it not? Look at nature, the universe. It is beautiful. Do you wonder why he does not notice the life? He is like a man that is so interested in the mechanism of a costly telescope, that he never thinks to see what it will reveal. He is so occupied, being fascinated with the beautiful, that he stops at the beautiful; and if anyone tell him, that what he looks upon is but shadow, and that the true beauty lies beneath the surface of colour and form, he stares with wonder — not understanding such speech. Eyes has he, but sees not; and ears, but hears not.

All life is God; and all life is one life. Life is not sometimes one sort, and sometimes another; nor different in one creature from what it is in another. The only life there is, is life eternal.

And now, what shall we say of time; what do we know about it? Time is a scale by which we measure from the beginning of anything to its end.

But if there were no beginnings and endings, there would be nothing to measure, and consequently there would be no time. As soon, then, as we get into the measureless, time ends. But as long as a man goes about with the eyes of time—thinking of yesterday, to-day and to-morrow—pondering over figures, speculations, wealth—occupied about persons, places, things—so long does he abide in all, that has beginning and end. To be thus occupied is death ; for everything that has beginning and ending is mortal—*i. e.*, belonging to death. Life is the state of the living ; death is the state of the dead. Like to their like shall go ; the dead to death, but the living to life.

Who then lives? Not because he has a body does a man live ; nor because he loses it does he die. But he lives, who—though he be on earth—no longer abides on the outside colour or form, but who passes within to knowledge and to life. And he is dead, who knows not the life, but lingers in the shadow-land of show ; this man indeed is dead, even though he walk the streets and pass for living.

What do you know? The knowledge of God is life ; the knowledge of the world is death. What is your state? The state of God is eternal life ; the state of the world is eternal death.

FOURTEENTH DAY.

"Long-suffering Lord! Ah, who should be Forgiven, if thou wert as we?"

Pearls of the Faith.

"If ye forgive men their mistakes, your Father will also forgive you yours. But if ye forgive not men their mistakes, neither will your Father forgive you yours."

The Gospel of the Lord.

"Whether is it easier to say (to the sick), Thy sins be forgiven thee; or to say, Arise and walk."

Matthew ix:5.

That which made the man unable to arise and walk was sickness. That which produced the sickness was sin. If, then, his sins be forgiven him, he is healed. And if he be healed, then are his sins forgiven.

Two men had a quarrel, and the business of each suffered in consequence. But being somewhat reasonable they arranged for a conference, during which one said: You have certain claims against me, and I have equal claims against you; though I cannot forget your conduct, I am willing to forgive; for while this continues we both suffer.

Then said the other: Though I forgive you, yet will I suffer unless I can also forget. And it will profit me nothing, if I gain all your custom and lose my own health. I willingly accept your proposal, but I must forget as well as forgive. And it happened that he, who forgave only, continued to suffer even in business; but he, who forgot also, was both happy and prosperous.

Only the ignorant man remembers a wrong, grieves over an injury, or inflicts a punishment. Every wrong he remembers is a seed planted in his body, that will bring forth much disease for its fruit. Every injustice grieved over is a link that fastens a man to some accident or calamity. Every punishment inflicted is a strip of a scourge for the judge's own back.

Meditate upon these things, and be wise unto forgiving and forgetting. It is a foolish man, who measures the worth of knowledge by a glance.

The lapse of time cannot blot out of remembrance the things of eternity; but the things of time have no place in eternity. Fear not lest you may forget principle; for when once you know what you are, you cannot forget what you know. But rejoice that you may forget what does not belong to principle; for if it were not so, no man could attain to happiness. Do you

know what it is to see God? Then are you pure in heart, and what you know you will always remember. But, behold all sinners! There shall not one of them remember what he thinks he knows. Let men praise the Father for his infinite goodness and providence, because they may forget what they should not remember, and remember what they should not forget.

Friends of humanity, be practical. Put forth your hand in an effectual good will — everyone to his neighbour. Greet one another with open forgiveness, that is of the heart and not only of the lip. Much has been heard on the theory of universal brotherhood. Now let your theory become practice. Delay not your forgiveness lest judgment come upon you; for whatever anyone remembers, that should be forgotten, becomes his judge, who will hand him over to the tormentor, from whom he shall not escape till he has paid all. And this is the debt that every man owes his neighbour—that he forgive him unreservedly.

FIFTEENTH DAY.

"Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."

Paul.

"Who is my neighbour? And he said, He that shewed mercy."

Luke x:37.

I and my neighbour are one. What is to his interest is to the interest of the whole community. The policy of a selfish man brings him to nought; but he, who deals with another as he would be dealt with by that other, establishes both himself and the other.

There came a certain physician into a town where there was a Medical Society, and calling upon that body he was admitted to their meeting. The time of the meeting was occupied in confirming their law, which set forth that no one not practising the methods of their Society, could be admitted into their Society, nor should they in any way be recognized by any of the Society. At the conclusion of the meeting the stranger, being invited to join the Society, replied: Not so, lest the community from whom I expect employment disallow

your restrictions, and then I would have left only you physicians for patients. And the community upheld the decision of the wise physician; for a community will recognize itself, whereas a selfish man will not recognize a community.

I and my neighbour *are*. Therefore we are one. We are the community. This earth is one community whose Being is its Law, and every one is a law-maker or law expresser. The community is like a king, who took two disobedient subjects and made them joint rulers over one of his Districts until they should learn obedience; saying to them, Go ye and rule together over that distant country, that you may learn to enforce my law, and not your idea of my law; for in this, my kingdom, I will have every man as a king. And when the rulers came to the District, one of them insisted that the law should be enforced according to his interpretation, and the other ruler insisted that it should be enforced differently. Then there was war in that District, and disorders, and famines, and earthquakes followed, until the time was fulfilled in which the rulers should have learned obedience. Then the king recalled his disobedient subjects, and inquired the cause of all the inharmony in that district. Thereupon they said: When men proceed to enforce different ideas about

Law, conflict must follow; and this was the cause of all the disturbances you inquire of. But when men perceive the Law, peace must follow; for all will then have the same idea to enforce.

The Community is the Law. All nations but represent different ideas of the law; and each, when it endeavours to enforce upon another nation, that which it thinks right, causes war. Shall there be universal, permanent peace among nations? Yes, there shall; for I—the community—demand it. And all nations are me, and they demand it. Peace there shall be so soon as they recognize me; for I am their law. All men seek peace. And I, Peace, am at this day in the midst of all nations.

Any man is the Community; and to one the community says: Go, work in my field and cultivate it; and to another, Go, navigate my seas and explore them. And let each attend to his own affair. There is no work inferior to another, neither any workman different from another; for I—the Community—am the same workman in every case. But the wicked servant, whose interest is not mine, and who seeks not my will and would pervert others, him will I cast out of my kingdom.

SIXTEENTH DAY.

"Be ye merciful even as your Father is merciful."

Luke vi:36.

"No beast of earth, no fowl that flies with wings—
Saith the great Book—but is a people too.
From Allah sprang their life, and unto Him
Shall they return; with such, heed what ye do"

Pearls of the Faith.

"God created man and blessed them, and said, have dominion over every living thing. . . . . And God said, Behold, I have given you every herb bearing fruit, to you it shall be for meat. And to every beast I have given every green herb for meat."

Genesis.

No man rules by fear; for he, who rules, is master; but he, who fears, is subject. If any man will rule, let him exercise his love; for love is the Master. Dominion means rule. And whosoever shall exercise his love universally shall have dominion over the world. You shall overcome the world with all its dangers and trials by love. Let us learn how to love.

So long as a man judges by appearances he cannot truly love, he can only like and dislike; for

some things he sees please him, but others displease him. He may pass beyond judging or being influenced by appearances through knowledge, and an understanding of the deceptive nature of appearances. So long as appearance is accepted as the index by which to know a man, so long can a man never know or be known—so long can a man never love or rule. No one is called upon to love what he sees. But all are called upon to overcome all things—to manifest love, without any respect to what the senses disclose.

God is love, and His gift He bestows on each one without measure. One is not more gifted than another; one is not more blessed than another; one is not any better than another. You are His Gift, and everyone is the same Gift; for He gives without measure and without distinction. You are not better than any other. You may seem to have made better use of your gift; but, he, who has the same gift, has equal possibilities with you. Let us be charitable and recognize this—one in another, that we may be free from all idle feelings of superiority, and that we may help our neighbour to recognize his possibilities also. He, who would reach the top of the tree through his superiority, is already at its base; but many at its base are already at the top.

No man can enter into the kingdom of heaven by favour, or alone; but every one, who does enter therein, enters with his neighbour. But woe unto the self-righteous, who expect the chief seats in the kingdom, for they shall be disappointed. They cannot even enter therein; for in heaven are all who are perfected through love; where all are as one, and one as all.

It is for you, my friend, to know God. And when you do, you will practise his will; you will do as he does. If any say, I know God; yet if he do not his will, he proves his statement a falsehood. For he, who knows God, proves it by doing His will; but he, who does not His will, does not know God.

If there were no condition on earth for the animal kingdom, there would be no animal kingdom. No one abides in another's house without the will of the other; willingness is necessary to the condition. Man is the host of the earth, and all things upon it are his bidden guests. But that host, who, after his guests have arrived, shall order his servants to fall upon and massacre them, shall receive like treatment at the hands of his guests' friends. They that trust in the sword shall perish by the sword. But that host in whose kingdom his guests are staying, who shall instruct

his guests in the skill of his kingdom, shall also receive instructions in the knowledge of the Kingdom of Heaven.

To every symbol is a corresponding meaning. The bodies of animals are symbols, whose corresponding meaning is the disposition exhibited. Which disposition or propensity is within yourself, to the extent that you have not overcome your passions, jealousy, deceit, and poisonous thoughts; to the extent that you have not sacrificed the animal in yourself. To the extent that man has these animal propensities, to that extent are they manifested upon earth. You can only exterminate the pests of the earth by killing out of your thoughts the propensities to which they correspond. Here is the key to the Bible doctrine of sacrifices.

I say, all living things on earth are your guests; bidden by you. Instruct them as God instructs you. Even as his love shines without respect to any appearance, so let your love shine. Blessed are they whose love is without limit; for they it is who reign upon earth.

"Propitious is He unto those that show
Compassion to His creatures. Praise him so."

Pearls of the Faith.

SEVENTEENTH DAY.

"Insist on yourself, never imitate. . . . It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own. But the great man is he, who in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

Emerson.

"For those who are of the world, imitation is by no means justification. For those who are not of the world, imitation becomes Being, and is in every way Justice."

Fragments of the Philosophy.

"Whate'er thou lovest, man, that, too, become thou must;
God, if thou lovest God; dust if thou lovest dust."

The Cherubic Pilgrim.

Intuition is the perception of meaning; intellect is the perception of words. Intuition is the power by which the Mind looks away from effect to cause, and perceives itself; intellect is the power by which the Mind looks away from itself (cause) to its creations (effect,) and perceives its works. The Mind it is that perceives both Principle and

Example; its power of perceiving principle is called intuition; its power of perceiving example is called intellect.

When we have heard a word, we shall shortly discover its meaning; when we have seen an example, we shall shortly discover its principle. Example is the stimulus to enquiry. As soon as we see some demonstration that we do not understand, we at that moment make a demand for the necessary understanding; from that moment Curiosity is aroused, and we can have no permanent rest until Curiosity is satisfied. Thus we mount from foot to head of the ladder of progress. The great teachers of the world by their presence manifest among men are an example, which we are bound to follow. You admire the teachings of Plato and Pythagoras; you shall fully understand them; nothing is more certain. You rejoice in the example of Buddha and of Christ; be comforted, you shall understand them and do likewise. "I have overcome the world"—be of good cheer, you also shall certainly overcome the world. Whatever you comprehend intellectually, you shall perceive intuitively. Read the works of Confucius, of Zoroaster, of Moses, of Gautama, of Jesus; you will see yourself in every one. Put yourself in the way of every good example; but do not

mimic your example. You cannot understand the teachings of Socrates by opening a school for the youth, and courting martyrdom. You cannot learn the wisdom of Zoroaster by adopting a Persian costume. Neither can you follow Jesus by adopting his sayings, and living in the letter of his law. Take the broad and universal principle of any and all teachers, and carry it out in your own way. Be original. Why should you desire to do some one's else work, to manifest some other's manifestation! Know ye not, that of all the manifestations of The Father, not two are the same! Not a minute passes but what the conditions of the world are changed. The manifestation of two thousand years ago cannot be the same as that of to-day. Socrates belonged to his time and ministered to it; but there will never be another Socrates; the world will never return to the exact condition of his day. Jesus belonged to his time, which will never be repeated. And you belong to yours; therefore minister to it; no one else can do your work; and the present day cannot be repeated. Work while it is day; you will never again have the same opportunity as you have to-day.

EIGHTEENTH DAY.

"The love of the perfect man is a universal love; a love whose scope is all mankind."

Confucius.

"Blessed are the Peacemakers; for they shall be called the children of God.

Love . . . bless . . . do good, that ye may be the children of your Father, who is in heaven."

Jesus.

"Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth his messengers with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Matt. xxiv: 30, 31.

Remember my children as your children, that there may be one Flock and one Shepherd.

A farmer with all his children and servants came to settle in a new country, where the forests were dense. And because this country was new to them the children frequently got lost. Then would the

father call his servants from their work and send them to seek those children who were lost, saying to them, This farm I have determined for all my children; it is therefore without advantage to the end I have in view, if we remain here, but my children remain lost; therefore go and seek them till ye have found them. And after these servants had been away for a length of time they returned bringing some home, but some of his children returned not. Then said the father, I myself will go, and will find all, who are lost; and those who will, may return and possess the farm; but those, who will not return, shall lose their inheritance. So he went forth and found all his children; but they were in possession of strange lands. And he called them all home; and some left their possessions and joined him, but some cast their father out of the land and caused him much suffering. Then their father returned home sorry in his heart for these children, because they had mistaken their inheritance. And shortly after a fire laid waste the forest of the lost children and dispossessed them of all they had.

The Kingdom of Heaven is the children's inheritance. The call is upon the Earth, Return unto your Father's home, that you may inherit what is prepared for you! But a fire will overtake all who remain.

Who is a good master, but he, who will leave the door open against his servant's return! And what parent is there, who, if his child be lost, will not leave all those that are at home, and go seeking his lost child! neither will he rest until he has found him. Who is a worthy messenger of The Father? Whoever is will carry his Father's message to all who are lost; for to these he is sent. And his Father's message extends to the remission of sins; and whosoever shall receive his message shall be healed. But if you forgive not, how can you be forgiven? or if your sins be not remitted, how can you heal another?

Remember my children as your children, that there may be one Flock and one Shepherd—saith your Father.

NINETEENTH DAY.

"The memory of the just is blessed."
Proverbs x:7.

"To do good and to communicate, forget not."
Paul.

"The knowledge that vanishes away is such as the world generally understands as learning, or knowledge of material things; but that knowledge which Jesus spoke of, when he said that to know God was eternal life, will never vanish away."
Fragments of the Philosophy.

Memory is remembrance. What is it that remembers?

The Mind.

How?

By thinking. Yet not every thought is remembered! Then memory as ordinarily used is only a comparative and not an absolute term. For absolute remembrance is never forgetting. A man who once makes his own, that which never changes, will never forget what he has so understood; but to whatever, that is changing, a man attains at present, he will forget in the future; because that

which was, no longer exists now—that is, it has passed out of his mind.

Now, Knowledge never changes. If yesterday you thought you knew some particular subject; but to-day you discover that you were labouring under a mistake yesterday, you merely discover that what you thought was knowledge is not knowledge. And how do you make this discovery? Simply because of change. And therein you recognize, that true understanding or knowledge does not change. You will soon forget the exploded belief of yesterday, as you do nearly every occurrence in any twenty-four hours; and remember only the belief of to-day. And further, if to-day's belief be not truth, it will also become extinct in the past. But this which to-day exists, and to-morrow has no existence, is not memory or remembrance.

Do you see what has been done with our memory? One has said, That thing, which I think about, is my memory; and it is strange that what I remembered one moment has been forgotten in the next. Why has it been forgotten? Because it was only a thing or some occurrence he took note of; the principle of the thing or of the occurrence quite escaped notice. He was wrapped in attention to forms and personalities, saying, Yes-

terday my child died, and I will endow an orphanage in memoriam; to-day is my birthday, I will call my friends to celebrate it; to-morrow is a christening, I will send a memento.

Lament! lament! ye children of men; for if ye had been as careful to store in mind, that which belongs to the living, as ye have been to remember that which belongs to the dead, ye would not now be languishing in sufferings.

Memory is a talent, which men have hidden in material things. And if the Lord were to demand now what was done with his talent, all that these men would have to show would be perishable material. What do you recollect? Whatever a man recollects is his idea of his talent. No man has anything to show for his talent but what he recollects; and this will every man produce, when his Lord comes. Then will one say, I recollect much history and language, and have gained a scholarship; and another, I recollect much wit and fiction, and have gained a high standing in society; and another, I recollect what I hear and read, and have gained much literary reputation. But their Lord will say, all these things are of the dead; ye are rich in that which perishes, but poor in the riches that perish not. And these will be cast out into the darkness. But to those

whose recollection is justice, wisdom, love, truth, their Lord will say, Insomuch as ye have stored up that which is eternal, enter into the Kingdom of Eternity. All the dead shall perish, but the living shall live forever.

Any man's consciousness is his remembrance; but the Consciousness of God is the Unfailing Memory.

Every man's blessing is that their evil thoughts shall be utterly blotted out; but the good shall be remembered. For which render thanks to The All-wise Providence.

TWENTIETH DAY.

"There is throughout nature something mocking, something that leads us on and on, but arrives nowhere, keeps no faith with us. . . . . Quite analogous to the deceits in life there is, as might be expected, a similar effect on the eye from the face of external nature. There is in woods and waters a certain enticement and flattery, together with a failure to yield a present satisfaction."

Emerson.

"This visible universe is composed of invisible, non-contiguous atoms; it rests on space, but the ruling forces themselves are immaterial and invisible. Seek matter, and you will not find it; it is a mirage that recedes as you advance; it is a shadow that vanishes each time you think to seize it."

Camille Flamarion.

"What is Absence! but a judgment given by the sense perception on the sense perceived, that for sheer existence moves in change perpetual, a perpetual Absence of a past perceived."

Fragments of the Philisophy.

A man's body is like a telescope; through the eye of it he beholds nature. That which

looks through the eye—whether of the body or of the telescope—is the mind. The activity, by means of which he is enabled to recognize surrounding objects and determine what they are, is his thought. All day long the mind is much occupied with its panorama of changing shows; at night he must turn within to himself, away from so much constant change, for rest. He, who finds the eternal rest, has ceased to seek it in the scenes of change; lo! he has found himself.

How shall be measured man's Day before his Rest? Not by the hour; though after a few hour's work a man sinks thankfully to sleep; still it is Day. Not by the year; though three score years and ten pass on before a man—with joy perhaps—may lay aside a well-worn robe and take a new; still it is Day. But by the age a Day is scaled; the age in which a man builds up a universe upon the perfect plan. Aye, all the age through which he works to perfectness; this is his Day; then it is Rest. Think into the vastness and perceive beneath the surface of a Day, the Eternal Night of Rest.

Let us look at this telescope of ours. What is the Mind revealing?

An object apparently motionless.

Look closer.

It is rushing through space, as the earth is, at the rate of over a thousand miles a minute.

Look closer.

Although this body seems so solid, it is but a number of atoms, each of which is widely separated from another. It is like perforations in a sea of light ; a sponge within the water.

Look closer still.

Every atom is like a little world ; some suns, some planets, and some moons ; each with an orbit of its own. What spectacle is this ! How wonderful and at the same time, what a sham !

This is your body we have been looking at ; this, the microcosm in the macrocosm. This, that presents so solid an appearance, is here and there a dew-drop in the mist.

Is it possible, that my senses can so deceive me !

Look at yonder star a billion miles off, is it really no larger than your lamp flame ? Does the earth really end at the horizon ? Does the railroad really narrow in the distance ? And is the light, in which you see all things, really so still as it seems ? All that you see moves ; whether it be objects, or the light in which they are seen. The whole universe is a monster veil of beauty, a void of charm, a wonder of motion and change. Will you always be seeing the lustre, the

variety, the restlessness? Or, are you not longing for the rest? Then, behold the power, who establishes the powerless; the invisible, who produces the visible; the rest, who creates the unrest; the veiled, who weaves the veil.

As at sunset the wind loses itself in a lullaby to nature, and the birds chirp their song of rest, and stillness wraps the earth in sleep; so beyond the passion limit and storms of doubt, wrap thyself in the Peace of Understanding, and fold thine arms in deep simplicity. Thus without struggling and without desire, enter into conscious rest.

"By hearing Scripture man acquires;
By doing it his Soul aspires;
The utmost lore is conquering sense,
Which cometh of obedience."

The Enchanted Lake.

"Rest in the Lord."

TWENTY-FIRST DAY.

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

Exodus xx: 5, 6.

"Let us realize it again and again—man is the lord of all that exists; his crown of thorns is his crown of glory. That which elevates man above all other beings is his capacity for suffering, and the consequent power of asking for its extinction absolutely and forever."

Mohini M. Chatterji

I am about to take my walk, said the master to his pupil, and you would accompany me; for I perceive you have somewhat to say.

There is much that still perplexes me in the subject you have already explained. I understand, that I must suffer for all my unjust opinions; and that whatever I may suffer is most just punishment inflicted by myself upon myself. Now, if what we have said be a correct statement of the Law, there should be no exception.

Truly. There is no exception to the Law.

But I am not able to apply it to the sufferings and deformities of little children.

As you proceed in the study of Philosophy, many difficulties may present themselves. But let not difficulties allure you from the Path ; do not reject what you perceive in the absolute, because of the false testimony of the senses. But now, first be re-confirmed, that there is no injustice in the Law of God ; and re-perceive, that justice is done to everyone, where each one's sentence proceeds from himself.

I perceive the truth in what you say.

Suffering, then, results where anyone accepts the wrong, having rejected what he believes to be the right. Suffering is the result of disobedience to the Law. Is this not so?

It is so.

But disobedience does not become possible until obedience is also presented as an alternative. And does not this belong to experience?

It seems so ; since all our acts, whether obedient or disobedient—and they must be one or the other —make up our experience.

But what shall you say is the experience of the infant? What opportunity has he had of choosing between right and wrong?

That is where I am quite perplexed.

Well, but what is this infant we are speaking of? Give me not your testimony from the senses.

It is true, that he is not what I see; I perceive now, that I was misled by the senses. Yet he must be the maker of what I see; since the apparent deformity is the result of some sin or misjudgment, which has no existence in the Mind of the Maker, God.

And by what name shall you call that maker, if indeed he be not the body?

The life or consciousness, certainly.

We must say then, my friend, that it is the life or consciousness, and not the body, that experiences. But shall we not say, that the body is an experience, or at least, necessary to experience?

Yes, we must say so.

When, then, did the life or consciousness begin? Or do men err, when they say, that man had a beginning?

If man's life were of a different sort from the life of the Infinite, we might conceive that it had a beginning.

Yet, if you were to make that as a statement, it would contain an irreconcilable contradiction. For infinite means one life, which is all the same life.

Then, life being without beginning, I cannot conceive a beginning to experience—a beginning,

in the sense that there was once a time, when there was no experience at all. Of course all experiences have a beginning to-day and an ending to-morrow; but at the point at which we have now arrived in our discourse, I cannot see that there ever was a yesterday without its experience.

You are correct; as it seems to me. What then shall we say of this infant—that we cannot conceive a beginning to his experience?

Since there can be no exception to the Law, I can only see it as you say.

Then, we shall be agreed that, since the consciousness of the infant is the maker and moulder of his little form, he it is, who has visited upon himself his own iniquities. But the Maker, being perfect, visits his children with his own perfection. But what a blessing suffering is, since through it we learn obedience.

May we always accept it as such! Yet tell me, how a child seems to inherit much from its parents or ancestors.

Have you then so soon forgotten, that like attracts like? A man may inherit some land or such personal property, but his character and environment he makes for himself. But let us continue this discourse to-morrow.

TWENTY-SECOND DAY.

"Doth not the son bear the iniquity of the father?

The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

Ezekiel xviii.

Suppose we should say, said the pupil, that a man's experience did have a beginning; namely, at the beginning of a day of creation. What should one reply? for I have been thinking that a man might advance such a suggestion.

A philosopher should reply by explaining the word beginning. For, because a day of creation will commence to-morrow, it does not follow that there was not another similar beginning yesterday or a million ages ago. Because you sleep this night and commence anew your experiences to-morrow, is no reason that you had not experiences yesterday, nor why you do not also have experiences to-day. Then, what is it that has beginning.

Creation; surely.

Yes; but you are not that which has beginning. But there is this much more underlying the suggestion, namely, that this infant being on his way to perfection must be progressing from imperfec-

tion. And this underlying thought is thoroughly erroneous; for at no time has any man been other than perfect; at no time has Mathematics been imperfect, because of imperfect work done by a student; nor has Harmony ever been other than it is —perfectness, because of discordant sounds. Such illustrations might be multiplied, but for the present what we have said must suffice. And if you do not now understand what I am saying, be not anxious, for all things shall be clear to every earnest truth-seeker. But what would you reply to this question, Whence originates evil?

I do not at all comprehend you; for have you not just inferred, that there is no imperfection; yet you now enquire as to its origin.

Then, tell me again as to this infant, Who is he?

He is his life.

But he is not his body. If, however, he think, I am my body, what will be the character of his thoughts? Or answer me in another way, What thoughts about himself has an actor on the theatrical stage? as you have had some acquaintance with such men.

To a great extent his thoughts are about how he can best impersonate another; in his manner, in his looks, in stage effects, and such like things.

I am glad I brought before you this illustration, for your answer is also the answer to my former

question, Whence originates evil. For man is an Actor, whose masks are his bodies ; the world is the stage, and upon it he is occupied in impersonating himself. His impersonations may represent or misrepresent himself, for he has free will to act as he thinks best. But that which he is endeavouring to represent cannot by any means be affected or altered, added to or subtracted from ; for that which he endeavours to express is the eternal life of The Deity. But what about the masks the Actor employs upon the stage to make the character he impersonates appear living ! Does he not throw them aside when the play is over ; or do these masks still live on ?

They indeed are dead enough, even when they appear living.

And so is everyone dead, who believes himself to be his mask (*persona*), even though he appear living. And this is sin ; yet nothing is altered. Neither does the life become the mask by thinking that it is the mask ; nor does the mask become the life by thinking it so. But each deformity and suffering is the mask of a perverse actor ; he sees how he should act, but chooses to render his part wrongly. Every man's mask is of his own making, and his neighbour's of his own. The iniquity of the father is his ; and the son's his.

TWENTY-THIRD DAY.

"He that hath Allah for a friend,
To want and woe hath put an end."
Pearls of the Faith.

"Be not anxious about what ye shall eat or drink, nor about what ye shall put on. Have no anxiety about the morrow; the morrow shall carry its own care."
The Gospel of the Lord.

Whatsoever anxieties you hold in thought to-day shall be manifest to-morrow. Your ideal of to-day shall be on the canvas of to-morrow. Thus is the Law expressed or made to appear; first by thought, and then by word. And as it is with man, so it is with God; for there is but one law. God is the Law; His thought is the universe of Soul. His word is the universe of Matter. Thus all material things are furnished by Mind in Mind.

What is this you say about money—that we must have money to supply food and clothing!

What is money but food and clothing in another form? And in what way do you earn money, or its equivalent in food, clothing, lodging, etc.?

Every man's wages are the fruit of his skill or knowledge. And without skill or knowledge he

would earn nothing — neither money nor other necessaries. What then furnishes the necessaries of living — money or knowledge? Yet, how we place our trust in riches, but put no faith in that which brings riches, is clearly exemplified in that we lay by riches of this world for a future need; showing what we put our trust in.

What false values do we set upon property! For the acquisition of property and temporal rewards men will endure all hardships; but for the skill or knowledge they represent, and without which men could not acquire them, most men are reluctant to seek. Learning is excellent, they say, but it must have some tag of wealth and position at its end. And so men have their attention focussed over the head of the author upon his mimic; they are absorbed in the products of science, but science escapes their notice. When they get the product, they may be amused for a little while; but by and by the interest flags, and the baubles are laid aside as hollow shams, because neither the Author nor Science are there. Thus earthly treasures become as a thorn in the flesh, that must be got rid of before comfort can be found.

So we see, that by exercise of knowledge we get what we require. Now knowledge is the assurance

that we shall get what we require; but anxiety is a fear that we shall not get what we require. And if we exercise anxiety, we shall get our anxieties; that is, to the extent that we fear we shall not get what we think we require, to that extent we shall not get it.

But the key-note of right living is not struck until we have renounced all concern about things of time. Whether we shall have sufficient food and clothing is not what we should consider at all; about all such things we should be perfectly indifferent. But if we be attentive to the spirit or knowledge of our business or profession, we shall inevitably apply our knowledge, and without weariness; and in so doing the fruit of works is unfailingly assured.

Idleness is the outgrowth of living in to-morrow. Who does not grow weary of waiting for what never comes? And happiness and contentment will never truly come with food and clothing, with wealth and fame. Yet food and clothing and all other necessities will come with happiness and contentment. But happiness must be found first, not luxury first. He only possesses, who rules. Overcome the world and the world is yours; but he is still a slave, who puts by for to-morrow.

TWENTY-FOURTH DAY.

"God created man in His own image."

Genesis i:27.

"Have ye not read that he, who made man at the beginning, made him male and female? What therefore God hath joined together let not man put asunder. . . . . They, that are worthy to attain The Kingdom and the resurrection from the dead, neither marry nor are given in marriage."

The Gospel of the Lord.

"Neither is the man without the woman, nor the woman without the man in the Lord."

Paul.

An image is necessary to appearing; but life to being. What do you understand by an image or body?

A symbol or resemblance of another.

But what would you say was the image of mathematics? for mathematics is not itself an image, and yet there are many symbols of it.

In that case, I presume one would be obliged to say, that its symbols were its images.

The principle of mathematics being Truth, is eternal—or, we should say, eternity. Can you now

imagine any symbol or image of this principle, that would be everlasting?

Yes; I can imagine that a symbol, which perfectly represents or expresses the principle, is everlasting.

But that some figure, which did not represent or express the principle, would decay or die out. Do you think this also?

Yes. The former I would call incorruptible; but the latter corruptible.

Advance what you think about a corruptible body, and what about an incorruptible body.

A corruptible body is decomposed only because it is not an image or symbol of Truth; an incorruptible body is everlasting only because it is an image or symbol of Truth. And to apply this to myself, who am the immortal Life, I cannot have an immortal body until I symbol myself perfectly.

Is life the same as consciousness?

I understand that these two words have precisely the same meaning.

You are right. Now this consciousness or life, which is omnipresence — that is, which is everywhere alike — how does it happen that it seems to be located in the body, and that outside the body it does not seem to extend?

Because thought, by means of which consciousness is proved—or as some would erroneously say, by means of which we become conscious—flies to some centre of manifestation. The body is a centre of manifestation, to which the thoughts that compose it have gathered. Hence consciousness seems to be limited to that centre.

Whereas, of course, it is only the thought that is confined to such centre; but consciousness, which thinks the thoughts, is always free. So that, in searching for God, man must look beyond or within what is *called* consciousness; but which is nothing but a thought centre. Hence, you may say, that thought unites consciousness to body; and from this happy union man is able to see and hear and investigate all things. Now, bear in remembrance what you have said of the incorruptible body, and tell me by what name you call that union between Consciousness and an everlasting body?

I call it by the name *Marriage*, since it is given by the Most Holy to that which is eternal.

Will you not also call this marriage, namely, the union between consciousness and a corruptible body? which union is also called *Man*.

I think the term marriage should retain its most holy meaning, for then it will always signify

that which can never be divorced; namely, Consciousness and the incorruptible body.

So be it; for your answer is dictated by the wisdom of The Eternal Father. But what shall we say of that marriage between bodies, which men have instituted upon earth? . . . . You are wisely silent, my friend. Then let us retain silence on this aspect of the subject, lest by pointing out the sensuous we keep mankind in the sensuous. And now let us also offer a prayer of earnest example, that many may follow by the true way.

"What the wise choose
The unwise people take; what best men do
The multitude will follow."

TWENTY-FIFTH DAY.

"To him that overcometh will I give of the hidden manna (i. e., essential bread), and I will give him a white stone (i. e., an incorruptible body), and upon the stone a new word (i. e., title) written, which no man knoweth but he that receiveth it."

Rev. ii:17.

"Call no man upon earth, Father; for one, who is in heaven, is the Father. Neither be ye called masters; for one, even Christ, is the Master."

The Gospel of the Lord.

"There is but one God, the Father."

Paul.

"The Creator must be the All-cause. Now we know that all expression is created, therefore no expression can be the Creator. Every form is created, therefore the Father is formless."

Fragments of the Philosophy.

Father or parent, means creator and nourisher. Mother or matter (Latin, *mater*), means created or nourished. Suppose the meanings generally given to these terms be wrong ones! Should they not

be corrected? Should we not practise the correct, rather than the incorrect?

The terms Mr. (Mister), Mrs. (Mistress), Miss, are synonymous with Master, even Christ. We shall also cease to misuse these titles.

Creation is like a perfect language, in which there are no two words the same. Every body in creation is a word; and there are not two bodies exactly alike. The creation of God is an infinite variety of expressions or bodies, no one of which has been, is, or will be repeated. To each body or expression there is a corresponding word; and to each person a corresponding name. The title of one person is not the title of any other. Men may believe otherwise, but belief cannot alter the facts of Divine Order. And these titles are revealed, each to each, as the world is overcome. Any sentence or language is only complete, when it contains all the words or titles belonging to it. No word in it is out of place or unnecessary. So nothing in all God's creation is out of place or unnecessary. Neither can one say, that one word is more necessary than another. There is nowhere any cause for complaint.

You are not your word or title, nor the body or person that corresponds to it. But you are the giver or maker of titles and of persons; not only

of one title and of one person, but of those of the whole community; for you are the community. A manufacturer is not his goods; and though his goods be many, bearing different titles, still the manufacturer is one, and is not his goods.

When you speak of your father, do you give that title—father—to the visible person, whom you call your parent? Then call it not so; for your father is the creator; but the body or person is not a creator. Nevertheless, that which is invisible or formless, is your father—that is, the Father; since there is but one Father—whether you are considering him as the creator of your body or person, or the creator of any and all bodies. Therefore do not call anything, which you can see, by a title which signifies what you cannot see.

Likewise call no Being your Mother; for that which you see is your mother, but that which you cannot see is your Being. Just as the stars are made out of the firmament in which they appear, so all visible things are made out of that in which they appear. Matter or mother is the matrix or womb in which all nature is brought forth, and of which all nature is composed. Therefore do not call any being, whom you cannot see, by a title which signifies what you can see.

Neither call any one Mr., or Mrs., or Miss; for

no one is Master but Truth. He alone, who overcomes all things, is the Master. But let everyone be your friend and your neighbour, as your brother and as your sister and as your self. For who is your family? Surely the human family; whose name is Humanity; and remember, for the Truth's sake, that every member of every race and nation, is the same life, is the same humanity, as yourself—no matter what chains of ignorance, or garment of dust he may be wearing. Remember the one father; and be gentle, considerate, and true, as the father, who is in heaven, to all your family. Be a little one to those, who mourn for their little ones; a brother and a sister to those, who are bereft of brothers and sisters. Be the sinner's friend, and the outcast's hope. That your light may shine into every home, and into every desert heart; and your presence fill all vacancy.

"Come unto me all ye that labour and are heavy laden, and I will give you rest."

TWENTY-SIXTH DAY.

"Resist not evil."

Jesus.

"If any man would injure you, stand unmoved; and you have deprived injury of its sting, and made a friend of an enemy. If anyone would deprive you of worldly goods, resist not; but show him your unconcern, and that you value not earthly things; and thus you make a convert of your prosecutor. If any one act meanly towards you, do not you so to them in return, making them your example; but be generous and liberal towards them, that they may see your good works and glorify the principle that prompted you. Therefore make not another's injustice your injustice, nor another's wrong-doing your wrong-doing, by resistance."

Fragments of the Philosophy.

"If any man shall do His will, he shall know of the doctrine.

John vii:17.

Success inspires success. A successful business man attends to his business; learn of the world. A successful business man believes in himself; learn of the world. A successful business man has faith

in his goods; learn of the world. A successful business man believes in what he makes much of, that he may make much of what he believes in; learn of the world.

If a good man have belief in a power of evil, he will subject himself to evil through fear. If an evil man have belief in a power of good, he will be drawn to the good.

The literal and only true meaning of the word *evil* is, absence of power. The pen you write with, the car you ride in, the glass you observe through, are *absence of power;* similarly, your body, the stars, matter, are *absence of power.* And in the sense that all these things are not power, they may be called evil. The power in your body is You; the power in the Stars is God; the power in matter is Spirit.

A sin is a mistake, that needs to be put right; a misunderstanding, that must be corrected; such as, thinking that Presence is absence, that Spirit is matter, that God is the sun, that You are your body. All sins are such as these, or grow out of these. The two words sin and evil are, however, treated as similar terms.

A sin or evil will either be noticed or ignored. To notice it, is to spread it abroad; to ignore it, is to let it die out. No one knowing better would keep

men in darkness; yet men do keep themselves in darkness by noticing darkness, they keep themselves in sin or evil by noticing sin or evil. In theory you do not believe in a power of evil; because you do believe in the Power of Good being infinite, so that there can be no other power than the good. Practise your theory, and you will refuse to notice wrongs, you will refrain from seeking redress of grievances, you will decline to make excuses or to defend complaints, you will ignore taunts, and refuse to think any imperfect thought. Happy are you in so doing, but only so; then to others you are the way, that they too seeing your good example may seek and find your motive, and follow you to the kingdom of all-rightness.

Men strive after and fight for material things, because they consider them necessary to their happiness. Blind men! your sight is in peace. Happiness is nothing that can be added to you; happiness is not outside of you; it is nothing but yourself. You are like men engaged in solving some puzzle, you cannot see its solution now; but directly you shall exclaim with joy, I see it now! So shall you find happiness. Ah! men, men; is the sacrifice of blindness too great in order to receive sight? "I am come to fulfil the

law." I am come not to take away, but to give all. Sacrifice prejudice, that you may receive truth; Truth is all. Sacrifice contentions, disputes, angry thoughts and words, that you may receive peace; Peace is all. Sacrifice your earthly rights, that you may inherit the Kingdom of Heaven; Heaven is all. Sacrifice is not deprivation; but it—namely, sacrifice—is the happy privilege of the children of returning to their Father.

"Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you."

John xiv:27.

"Bestower! grant us grace to see
Our gain is what we lose for Thee."

Pearls of the Faith.

TWENTY-SEVENTH DAY.

"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

Jesus.

"Pray without ceasing."

Paul.

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

James.

What a man receives does not come out of order or by chance; neither comes it from hand to hand, nor from person to person. Moreover no man receives anything but what he earns; and he has earned all he receives, whether it be good or seemingly bad.

The law by which a man receives what he does receive is the same as the law by which the Earth receives light and moisture, or by which the firmament receives its suns and planets. Will you give close attention to a statement of this Law? for it is liable to escape your notice, because of its simplicity. What you think, that you receive. Thus is the Law stated.

By his thought has God created the whole universe. By his thought does the Earth bring forth

his fruits. By your thought do you receive your rewards. The process of a watchmaker making a watch for himself illustrates the Law. The watchmaker is the skill or knowledge he manifests; the watch is the product of his thought. You receive according to your thought, be it health or ill-health, riches or poverty, freedom or bondage. This is the only method by which all Law—and all Law is one Law—is expressed or becomes manifest.

What then is your prayer?

Whatever you think.

What then is the answer to it?

Whatever, you receive.

Whatever you ask, you receive. But your petition is not the petition of only a few minutes, or of a special time. Your petition is all your thoughts, day and night, year after year. It is according to these that you receive whatever you do receive. You must pray without ceasing; there is no such possibility as ceasing to think. This, however, you may do; you may so order your thoughts as to receive the happiness you seek; you may, when you will, change the current of all your thoughts, for they are entirely under your own control. No one ever can or ever will make you think other than you yourself will to think. Only things or appearances are affected by thought; you can

never be affected, since you are the thinker. Your body, your circumstances, your affairs can be affected by your own thoughts, but not by anyone's else. Remember this, and that you are solely responsible for all that happens to your own belongings; another is solely responsible for their accidents. If then you think the thoughts that another would have you to think, you alone are responsible. Than this there is no other influence; and it is entirely under your control.

If you be occupied in selfish pursuits, in material things, your prayers are selfish and material. If you be occupied in the interests of all men, in spiritual things, your prayers are universal and spiritual. You cannot hide the meditations of your heart, my friend; whatever they are they shall be seen in your home, in your business, in your appearance. If any one judge you by your accidents, by your acts of injustice, by your sicknesses, he will judge you wrongly; but he will divine your thoughts rightly. Thought must out; nothing can be hidden.

Pray by perceiving justice, and you will do the will of God. Pray by perceiving charity, and you will love your neighbour as yourself Pray thus without ceasing.

TWENTY-EIGHTH DAY.

"I have called you friends, for all things that I have heard from my Father I have made known unto you."

Jesus.

"FRIEND, *from Saxon* freon, *to love.*"

Dictionary.

You and I are friends. We are humanity. If I be your friend, because you tell me all that is in your heart; then are all men your friends, if you tell them also all that is in your heart.

A certain good-man had two neighbours, to both of whom he confided all his affairs. And in return one of them gave him his entire confidence; but the other withheld much. The former, knowing that the latter had interests that he did not care to share with them, said to the good-man, Our neighbour having interests, which are not ours, may betray us; therefore let us not disclose all things to him. But the good-man answered, I have no pleasure in a divided friendship, and cannot admire the conduct of our neighbour; nevertheless, lest we also should do that very thing which we so dislike, let us continue to treat him with the same trust; and by and by he will be one with us,

whereas now he is not. Moreover, how shall he know better, if we do not show him better? But if in this matter in which we do know how to act, we be not true; how shall we be faithful in greater matters? I tell you good-neighbour, that greater matters we can never know until we have been faithful in the smaller. After a time, however, it happened that the untrusting neighbour betrayed the good-man and his trusting neighbour. Then came the good-neighbour to his friend, lamenting because of his loss, and saying: I told you how it would be, and now we are both in our neighbour's hands! But the good-man answered him, He, who is unwilling to sacrifice all things to save his neighbour, cannot enter into the Kingdom of the perfect humanity. Be satisfied, because you have treated your neighbour as yourself. Verily you shall have your reward in The Kingdom. What have we to do with our neighbour, but through our own example! Verily he has received his reward, where he looked for it, in this world. And the good-man continued to give both his neighbours his full confidence as before. And it came to pass after some time, that the untrusting neighbour, broken with remorse, repented; and came to the good-man and his neighbour, saying: Take, I pray you, all that I have; for I am not worthy to possess even that

which I might call my own. But the good-man answered him, Friend, we have ever treated you as we have wished you should treat us; and now that our wish is accomplished, why should we—by taking all from you—do to you as we would not have you do to us? Nay, good-neighbours, but we may all now enter into perfect confidence, and enjoy all alike.

If God be in your heart, you will tell all men that which shall save them; you will be persistent in universal friendship, that all men may become your friends, to enjoy all things together. Whatever one has, another has also. You cannot take anything from the good-man. Because he is independent of all earthly things, he possesses the whole earth; but whoever is dependent upon earthly things is destitute, though he seem to possess much. Let all your earthly possessions be to you as if you had already given them to humanity, and you will lead your neighbour out of envy, hatred and uncharitableness, into universal love and justice.

Good-neighbour, be steadfast in friendship under all circumstances, that men may know what friendship is. Love your enemies, and they will repent and be saved.

TWENTY-NINTH DAY.

"'They were astonished at Jesus' teaching, for he taught them as being the authority, and not as the Scribes.' It is one thing to have authority, it is another thing to be authority. A man, who has authority, receives it from another. A man, who is authority, speaks from his own knowledge; and in his teachings he imparts himself and not some other."

The Gospel of the Lord.

"It is God that justifieth."

Paul.

Man has set up for himself a great many authorities. The legal, medical, and other professions are but an array of authorities. Custom has provided us with a schedule of authorities to follow; and whatever path in life a man shall walk, he is expected to turn to the schedule and walk according to the directions therein. Now and again some man astonishes the world by his daring to walk by his own authority. And shortly after the code of proprieties undergoes a change; and in future men must walk by this new authority also. I have nothing to say against the schedule; but I have this to prophesy for you—that you shall not always

have your schedule to go by; a time will come, when your code shall be taken away from you. Therefore I have this to advise you, That you delay not to learn to walk without it. The child shall not always have a nurse to hold to; he must learn to walk alone.

All such authorities shall some day be buried, never to be exhumed. On earth there shall be only one Authority—The Father. Let us repeat this in another way. On this Earth God will be accepted by men as the only authority. Therefore learn now to walk by His authority, lest His day on earth come upon you unawares, and you be cast out of his kingdom. To walk as one, who only has authority, is to be without understanding of one's own; to walk by the authority of God, is to be yourself. For you there is only one authority; namely, understanding. Let your own conscience be your schedule and your code; in it is written the perfect way—Thou shalt love God; and thy neighbour as thyself.

Be your own authority.

God is the only authority.

You and the Father are one.

I will tell you how you may know by whose authority you seem to be walking. From whom do you seek justification? He will surely seek to

be justified by the world, who does the will of the world. But he, who does the will of his Father, has no thought of being justified by the world. You know the right; then do it, because it is right. Never stop to consider what people will say. But live in principle, and you will always do on earth what God would do. God justifies every act, that is right. But if you seek favour with the world, you will do what the world accepts as right, but which receives no justification from The Authority.

No man is ignorant of the right after being shown the right. At this day, therefore, every man is responsible, if he walk not after the Light, seeing that the Light has been manifested to him, that all men might see the perfect way; and, seeing it, might walk therein.

We shall not always walk according to the opinion of men. We shall not always be ashamed to walk by and confess the true authority. Men will some day walk as Gods upon the earth. Whoever will, let him release his hold upon custom, and dare to stand alone with God. Whoever will be authority, let him free himself from authorities.

"My Father worketh hitherto, and I work."

"In all thy ways acknowledge Him, and He will direct thy paths."

THIRTIETH DAY.

"Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

Jesus.

"The effectual fervent prayer of a righteous man availeth much. The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin, it shall be forgiven him."

James.

Daily, people become sick; daily, people become well. And say, What has cured one person will not always cure another. Different cures for different diseases. Nevertheless, there are not many cures, but only one cure—saith Truth.

In Genesis it is stated, that after God had created the beasts and the fowl, he brought them to Adam to see what he would call them; and whatever he called them, that was their significance to him. Everything, that you see, you give a meaning to; and whatever meaning you give to them, that is what they are to you. The physician is a man before whom minerals and herbs are displayed, and whatever property he finds in them,

that is what they signify to him. All this is perversity. From Adam to to-day men have looked upon appearances, and determined what they shall be to and do for them. This is partaking of the forbidden fruit. Men shall cease to eat of the forbidden fruit, when they will turn from the fruit to its source, from effect to cause. Men shall worship the true God, when they will cease to serve these graven images. An idol is any object; and whoever has faith in any object is an idolater, or idol-worshipper. Medicines, persons, gold—these are idols in which men place faith; but which are not given men to worship.

"*Turn ye not unto idols. I am the Lord your God.*"

"*Before it came to pass I showed thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.*"

Turn from idols, ye children of earth! Put away your conversation that your idols of medicine and of person, and of gold, hath done this and commanded that! that you may be Sons of God, manifesting Health and Happiness. Put on the Truth that your Father in heaven is your only health; let God be your help in every trouble. The prayers of

the idolater go to his idols, but they answer him not. But the prayers of the righteous God doth answer. Faith is the only cure; but men have given their idols the praise. Your faith in some idol may have postponed for a time the threatened punishment; but the day of settlement cannot be escaped.

When you have overcome the world, you will not any more remember your neighbours' sins against them. If you know the earth to be round, you will not hold as sinners those, that think it flat. You cannot hold these men in the thought of their ignorance; you must hold them in the thought of your knowledge. What is called *impurity* has no more existence in Truth than the flat earth has existence. One may believe in impurity as one has believed in the flat earth; but the pure cannot hold him in his thought of impurity; they must hold him in their thought of purity. And every man, who holds his neighbour or the world in truth, in knowledge, in purity, forgives their sins, remits their ignorance, heals their diseases.

It was God, who asked the woman taken in adultery, Hath no man condemned thee? It was God who said to her, Neither do I condemn thee. Go, and sin no more.

My brother and my sister, no matter how sadly

you have misrepresented your Father, no matter what the condemnation of the world, remember that there is One, pure in heart, who condemns thee never; who, because he is pure, receives the greatest sinner. Your impurity is in your own eyes, not in His. No man is an outcast from Heaven, but he has cast himself out. No man is a miserable sinner in the sight of his heavenly Father.

My brother and my sister, condemn no one; even as your Father in heaven condemns no one.

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely."

THIRTY-FIRST DAY.

"Be ye perfect, as your Father, who is in heaven, is perfect"

Jesus.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

Proverbs iv:18.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

Rev. xxi:7.

This meditation shall not be any parable. It shall declare in simple language that the commandment, Be ye perfect as God your Father, is not a deluding cry; is not a sham, under which is some other meaning than the simple words convey. It shall declare the perfect humanity on earth.

No man can divorce himself from God; for his very life is God. No man can divorce himself from another, for his very life is that other's also. The life, which is the man, is God. Man and God are one.

God has given himself to the world, that all men may know their perfectness. He is not a respecter of persons; but has given Himself to you, that you

may know your perfectness. God has given his spirit without measure to all, as to one.

This is eternal life, namely, to know God. Every man, who knows God, is the life eternal. But, who can know God but God? Since only like perceives like. Therefore it is written, Ye are gods. And shall know Him, even on earth. The time of death shall not bring you nearer heaven; nor eternity take your body from the world. At present you may be measuring your life by the time that a body exists; but when you perceive the life, which you now mistake for the body, you shall know that it is eternal. And when you know yourself to be the eternity, the perfectness, then shall you also have an incorruptible and perfect body. Even now, your body is earth or on the earth; but your life or knowledge is heaven or in heaven. Heaven is with you—and is you—always; but how shall you perceive it, while your attention is upon the earth!

Know Thyself, that thou mayest know God, Humanity, thy Neighbour.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.

"He, who testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

IN the Path of these Meditations is a point, whereat is met a flaming Sword, which turning every way guards the Tree of Life. But He is free to pass again within The Garden, who knows One Perfect Actor within all action.

From within His voice, in whose Silence all other voice is stilled, calls thee to thy Rest.

Arise! let us be gone.

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